

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Fraternal / Baptist Ministers Journal* can be found here:

[https://biblicalstudies.org.uk/articles\\_bmj-06.php](https://biblicalstudies.org.uk/articles_bmj-06.php)

# The Fraternal

---

OCTOBER, 1962

No. 126

---

## PASCAL AND TODAY

Rev. A. J. WESTLAKE, B.A., B.D., Retired Minister.

## RECENT TRENDS IN NEW TESTAMENT SCHOLARSHIP

Prof. C. K. BARRETT, M.A., D.D., F.B.A., Professor of Divinity, Durham.

## OUR HERITAGE AND CHRISTIAN UNITY

Rev. ALEC GILMORE, M.A., B.D., Minister, Kingsthorpe, Northants.

## LET THE QUEEN REIGN

Rev. P. G. SAUNDERS, M.A., M.Sc., Minister, Christ Church and Upton, Lambeth.

## THE PARSON AND THE PRESS

Mr. NORMAN BROOKS, Journalist, Church Secretary, Sale, Cheshire.

## VISITATION BY APPOINTMENT

Rev. R. H. SPOONER, Minister, Banbury, Oxon.

## SOME REFLECTIONS ON "THE DOCTRINE OF THE MINISTRY"

Rev. ERNEST F. CLIPSHAM, B.A., B.D., Minister, Gloucester Place, Brighton.

## THE LIBRARY

J.O.B.

## OF INTEREST TO YOU

## THE WIDER CIRCLE

## BOOK REVIEWS

## PASCAL AND TODAY

WE do not easily connect the adding machine or the omnibus with biblical theology, but this year is the three hundredth anniversary of the death of Pascal, who gave us the *Pensées*. It was Pascal who made the first computer, and it was he who arranged for five public coaches to run in Paris in 1662. The practical genius turned theologian brought his mind to bear on the deep issues of the soul. We may find inspiration in his life and labour and see in it the kind of struggle that ever goes on in the minds of men who take religion seriously. The past takes on meaning when we see it concerned with the freedom of the spirit of man and the truth which makes that freedom possible. Such a review enables us the better to see ourselves and to understand what we are called to do.

Most people can recall his lines about the heart having its reasons who know no more of Pascal. The age and the man are worth recalling for there are similarities with our own. It has been said that modern man has decided to make the experiment of living in the belief that life without God, His Christ and His Church is better than with them: in that world our young people are growing up. So great are the technical achievements of man in this century that one can almost sympathise with the mood that the witness of the Christian faith to another world is without significance. A tolerant scepticism is written over the face of man. Pascal felt the force of that contention. He lived in a similar age, an age in which the scepticism of Montaigne had sunk deep into the minds of leading men and women. One of Pascal's aims was to awaken the careless to the call of the heart and to enable the godless to learn to know God and to love Him. Pascal is concerned with the misery of man without God and the happiness of man with God. Are we not called to a like ministry? T. S. Eliot wrote a comedy, "The Cocktail Party": the reader can smile as he marks the amusing subtleties in the comedy, but tragedy breaks in when he sees the emptiness in the souls of those who move in its scenes. If life is only a passing colourful show, then Issac Watts does right to speak of "this vain world".

The God of the Christians, says Pascal (543), is a God who makes the soul feel He is her only good, that her rest is in him, that her only delight is in loving him: and who makes her at the same time abhor the obstacles which keep her back and prevent her loving God with all her strength: self-love and lust which hinder are unbearable to her and such He alone can cure. The same thought appears elsewhere (547) where it is said that not only do we know God by Jesus Christ alone, but we only know ourselves by Jesus Christ. Without the Scripture, which has Jesus Christ for its object, we know nothing and see only darkness and confusion in God and in ourselves. Pascal sees what we see, a world trying to satisfy itself in the excitements of skilled explorations, which if not put in true perspective will lead to disillusionment. He who does not see the vanity of the

world is himself vain (164): indeed who do not see it but those who are absorbed in fame, diversion and the thought of the future? Take away the diversion and you will see them dried up with weariness. The only thing that consoles us for our miseries is diversion and this is the greatest of our miseries (171). Pascal is aware that this confronts us with a demand. Since men despise religion, he says, hate it and fear it is true, we must provide a remedy: we must begin by showing that religion is not contrary to reason: we must make it lovable and finally prove it is true. In our day this means that Baptist Churches must be visible demonstrations of believing people who have found joyous release of spirit in the Gospel. As God demonstrated his love for us in Christ, so our communities must advertise a joy that is self-evident.

We shall appreciate Pascal the better if we see something of the background of his life. The *Pensées* were written in the heart's blood. The age was such that men were weary of religion, the religion that prevailed around them, and so they were willing to conform to the pattern of the time. How like our own day! Much of the tolerance on which we flatter ourselves arises from the desire not to be awkward and to avoid giving offence: theological strife is banal and so we must be syncretistic without knowing it. But to be tolerant about everything is to be convinced about nothing. The New Testament actually makes men narrow-minded for it declares that there is none other name whereby we must be saved: it is convinced unto exclusion. Pascal's age wanted a religion conventional, vague and without enthusiasm. It was an age that found Montaigne suitable to its thought. As T. S. Eliot said, Montaigne succeeded in giving expression to the scepticism that satisfied the multitude. It has even been said that theological colleges can drain the Gospel from men and leave them with the pale cast of thought. Pascal says we do not see enough if we only see the obvious. The very fact that we do not live for ever in this world is one that challenges the mind. Some interpretation must be given! We cannot live on the basis of a question mark if we are to live with exhilarating confidence. Now, says Pascal, what do we gain by hearing it said of a man that he has thrown off the yoke, that he does not believe there is a God who watches his actions, that he considers himself the sole master of his conduct and that he thinks he is accountable for it only to himself . . . do they think they have delighted us by telling us that they hold our soul to be only a little wind and telling us this in a haughty and self-satisfied tone of voice? Is it not the contrary, a thing to say sadly, as the saddest thing in the world (194)?

Pascal constantly returns to this theme. There are two kinds of people that can be called reasonable, he says, those who serve God with all their heart because they know Him and those who seek Him with all their heart because they do not know Him (194). There is a vanity which belongs to no one century, namely, the vanity of being guided by our own pleasures without reflection and without concern,

as if we could annihilate eternity by turning away our thought from it, thinking only of the happiness of the moment. This is vain thinking.

We must not overlook, in all this, that Pascal had faced scepticism in himself. Indeed, he is so infected with Montaigne that some have said of his disillusioned analyses of our human bondage that the man himself was really an unbeliever who was incapable of enduring reality and enjoying the heroic satisfaction of the free man. This will not bear final investigation, for we can recall sceptical moods in ourselves which lead to denials or to a colourless tolerance save as we move forward and grasp the faith which seizes doubt and transcends it in victorious joy. A man called Thomas could doubt; but he was capable of moving on to find a bigger world. He could rise above freezing reason's colder part and stand up to say with his complete being, the response of the whole personality, "I have felt".

In this estimate of Pascal, we must note his connection with Port Royal and the Provincial Letters. After his conversion Pascal threw in his lot with the spiritual community centred there, where the teachings of one Jansen offended the church of his day: the substance of Jansen's teaching had its roots in Augustine with an emphasis on the conviction that sanctification was the result of the direct personal agency of God. Jansen was crushed because the type of thought here presented made stricter demands than the prevailing Catholicism around him: to crush Jansen would extirpate Protestantism from the country and so help government by uniting the people under a banner of religious life from which enthusiasm, living faith and fervour had been eliminated. Pascal championed this community in its ordeal. He was appalled at the indifference of the great mass of men to the problem of human destiny. As he gazed into the sky, he said, "the eternal silences of these infinite spaces frighten me". He thought it tragic if at the last, when a little earth is thrown over the head, that is the end for ever. He would not have understood a Lord Russell who can be content at such an end: he was tasting the powers of the ages to come, and what thinking man would not wish to do so, thinks Pascal, and so anticipate a destiny in which the good is crowned in the best! The new born scientist was thoroughly at home in the teaching of the community to which he was attached and which he championed. He fought in that day the enemy that still meets us. A tepid religion always makes its appeal. States will be interested in religion in so far as it helps statesmen to govern. Our own Elizabeth I, for example, was a shrewd woman who wanted a common pattern of worship and religious habit, not because she herself bothered about it, but because it would be more difficult to govern if men took the religious life seriously. It would lead to separatism with no end of difficulties. We ourselves live amid persistent demands for union, and this fact calls for interpretation. But Pascal would warn us to be on guard against a vague and uninspiring religiosity which, having no word for the souls of men, will finally be seen to be what it is, salt without savour.

The emphasis of Pascal is on persons at depth: there are only three kinds of persons, he says, those who serve God having found him; others who are occupied in seeking him, not having found him; while the remainder live without seeking him. The first are reasonable and happy, the last are foolish and unhappy; those between are unhappy and reasonable (257). Pascal wants no purely intellectual religion suited only to the learned, but one that meets the need of the common and real man (251).

In closing, it will not be surprising to find that Pascal sees the closest connection between religion and ethics. It is certain, he thinks, for instance, that a belief in the mortality or immortality of the soul makes an entire difference to morality. One feels all the time in reading him, that he is thinking of men as personal beings related to God who is the supreme person. Ethics will be a matter of mere expediency if it rests on abstract law and is not, as the Bible persuades us, the activity of conscious beings standing in the presence of a personal God whose love demands an answering level of conduct. It needs Christian believing to lift the levels of conduct.

The discerning minister will find help for our challenging hour in this practical scientist who saw that the real need was fellowship in depth.

A. J. WESTLAKE.

*The numbers refer to the paragraphs in the Everyman Edition.*

#### RECENT TRENDS IN NEW TESTAMENT SCHOLARSHIP

TO translate the Greek New Testament into one's own language is no recent development in New Testament studies; but it would be difficult to begin this article otherwise than with a reference to the latest and most important of the new translations—that of the *New English Bible*. This work is probably by this time familiar to all English-speaking students of Scripture, and there is no need here to recount the story of its origin and completion, or to point out that it represents much of the recent activity of the best New Testament scholars in Britain. Not that it is without faults; indeed, as time goes on one becomes more aware of them—at least to the extent of regretting the coincidence of the publication of the *New English Bible* with the 350th Anniversary of the Authorised Version. It is doubtful whether the *New English Bible* will last, or ought to last, through the next 350 years, and as an "Authorised Version" it has serious defects. It is a book rather for evangelistic use among those who are not yet familiar with the Bible than for study by those who are already prepared to take Scripture seriously. For example: no one would claim that in translation the same Greek word ought always to be rendered by the same English word; the two languages do not correspond as simply as that. But in the *New English Bible* the correspondence (for instance, in such a group of words as *righteous*, *righteousness*, *justify*) is so variable as to make a concordance of the new version almost worthless, and serious word-

study very difficult. Other features of the new translation have been, and no doubt will be, criticised; it must, however, be recognised as the visible deposit of the best British New Testament scholarship of the middle of this century.

Reference to word-study leads to a wider field than translation. Since the war Kittel's theological dictionary of the New Testament (*Theologisches Wörterbuch zum Neuen Testament*) has pursued its way, at no great speed, and is now under the editorship of G. Friedrich. The years pass, and the dictionary has now reached the word *skopeo* and its cognates (including *kataskopos*, but not *episkopos*, dealt with earlier). The articles tend to grow longer, and some of them are already perhaps too long for convenient use in a reference book. But "Kittel" is invaluable, and the appearance of some of the most important articles in English translation is to be warmly welcomed.

Two more invaluable tools of New Testament scholarship now at length available in English are Bauer's *Wörterbuch*, which in its successive editions has kept up the best traditions of scientific lexicography, and the Greek Grammar of F. Blass (revised by A. Debrunner). These are books that all serious New Testament students ought to know and use.

One of the latest turns in biblical study is a strong reaction against the "Kittel" method. This point of view is argued by James Barr in *The Semantics of Biblical Language*, a book that contains a great deal of useful, and perhaps some exaggerated, criticism. One of Dr. Barr's targets is the contrast which it has become fashionable to draw between Hebrew thought and Greek, and there is little doubt that some of those who have handled this theme with considerable confidence have done so on the basis of very small knowledge of Semitic languages. Even those, however, who, like Thorlief Boman (author of *Hebrew Thought compared with Greek*) are competent Hebraists, are not exempt from criticism, nor is Kittel's Dictionary. Here (with a great deal of detail), Dr. Barr argues that Kittel, and some at least of his contributors, have confused the study of words with the study of concepts, and allowed their lexicography to be dominated and distorted by theological convictions. There is much truth in Dr. Barr's comments, which ought to be very seriously studied by all who are interested in the biblical languages. Two mitigating observations may, however, be made. There may be great use (as Dr. Barr himself allows) in a book which deals with the history of concepts (and thus—to take one of Dr. Barr's examples from "Kittel"—discusses the Greek idea of *eros* under the heading of *agape*), though possibly such a book ought not to be called a *dictionary*. And, secondly, the worst offenders under the second charge are in general not the contributors to the *Wörterbuch*, who are well-disciplined scholars, but some who have been carried off their feet by their conclusions and have used them uncritically and without serious philological control.

A second line of activity in New Testament studies arises out of the discovery of new texts emanating from (approximately) the biblical period. Best known, perhaps, are the so-called "Dead Sea Scrolls", which continue to evoke much scholarly, and some not so scholarly, literature. It is still far too early to attempt to sum up their significance in the study of the New Testament. Clearly the documents that have been discovered originated in a sect that venerated the Old Testament, practised a kind of Judaism, and saw in its own history a partial fulfilment of Old Testament prophecy. The same remarks could be made about early Palestinian Christianity, but this parallelism in no way proves that the Church was a pale imitation of the Qumran sect, and Jesus a mere shadow of the Teacher of Righteousness. The new-found literature, however, does much to illuminate the background of primitive Christianity, and especially serves to underline the wide variety of types of Judaism existing in the early Christian period. More than ever, the student of the New Testament must beware of facile generalisations about "the Jews".

In addition to the Qumran manuscripts, we now have (in course of publication) the gnostic texts discovered at Nag Hamadi, in Egypt. Of these, two are now readily available, the Gospel of Truth and the Gospel of Thomas. The former may possibly be a work of the gnostic Valentinus; certainly it is early, and presents gnosticism in its most attractive form, relatively free from mere verbosity and idle speculation. It shows a knowledge and use of New Testament books at least as wide as are found in orthodox Christian books of comparable date. The Gospel of Thomas resembles our Gospels more closely, though it contains no incidents but only sayings of Jesus, including parables, some of which have close parallels in the canonical Gospels. How far "Thomas" is dependent on any of our four Gospels, and how far, when he is independent of them, he gives a genuine tradition of the words of Jesus, are disputed questions.

The importance of gnosticism in the background of the New Testament is more and more widely recognised, though the controversy about the provenance of gnosticism, and the nature of its earliest forms, continues. It has been very cogently argued that the gnostic "Redeemer-figure" is not pre-Christian. This may well be true, but it is scarcely open to doubt that thought of a generally gnostic type is to be found in the background of (for example) Colossians. The importance of this observation is partly historical, but also exegetical; it leads at once to the problem of demythologising. For the only way to make sense of gnosticism is to demythologise it. It is easy for the modern reader to dismiss gnostic speculation as mere nonsense; sometimes it is, but sometimes it is possible to see serious thought behind it when its mythology is reinterpreted in non-mythological terms. The question is whether this process can be applied to the New Testament—whether indeed it is already applied within the New Testament to existing mythological material,

which (as some hold) is historicised by being applied to the historic person of Jesus of Nazareth. Demythologising is a serious issue, and we have not heard the last of it in New Testament interpretation. It has at least as much right to be heard as the typological interpretation which is perhaps more fashionable in England.

The demythologising, or historicising, of myth leads to another theme. The title of Schweitzer's famous book, *The Quest of the Historical Jesus* is well known. J. M. Robinson has recently popularised the idea of a *new* quest of the historical Jesus, and this is one of the most interesting developments in New Testament study. The radical historical criticism of the twenties, thirties and forties, led to the view that the Gospels must be regarded primarily as deposits of the faith and preaching of the primitive church. They are not biographies; it is impossible to write a "life of Jesus", outlining a psychological and chronological development. These propositions would be widely accepted today. It has, however, been recognised, and that by scholars who accept without question a fully critical approach to the Gospels, that they prompt a further question. If it be true that the Gospels are fundamentally *preaching* books, which set forth faith in the exalted Lord Jesus, why did the evangelists, nevertheless, give them the outward appearance of biography? Why, that is, did they choose to do their preaching in terms of stories about Jesus, and in teaching ascribed to Him? The new quest is not the same as the old. It does not seek a simple historical key (such as Schweitzer's "thorough-going eschatology") which it hopes will unlock the door of history and lead us straight to Jesus as he really lived and taught among his contemporaries. It seeks rather to understand (in the first instance) how the life of the historical Jesus (and there is no doubt that there *was* a historical Jesus) can be used as proclamation of the heavenly Christ of the Church's faith and preaching.

There is a second historical question. When we look beyond the New Testament into the second century, we see, from the time of Clement and Ignatius, what is often described as "early Catholicism"—a religion bearing an obvious resemblance to the faith of the New Testament, but differing from it in some fundamental respects. What were the origins of this "Catholicism", how are they related to the New Testament, and where do late New Testament books, such as the Lucan and Johannine writings, fit into the development? If the marks of Catholicism are defined as the Church's effort to defend itself against the peril of gnosticism, and its rewriting of the earlier eschatology, then certainly these concerns are to be met with in the New Testament. This, however, is not to say that no difference exists between the New Testament and the later literature. Ignatius and later writers in different ways and degrees defend the Church by means of the "historic" ministry and creed-like formulas; Luke and John do so by recalling the Church to the apostolic preaching. It is not for nothing that the N.T. Canon stops where it does.

Whether it is possible to arrange all this activity in the field of New Testament study into "Trends", I find it difficult to say. It is, I believe, true, and all will rejoice in this, that there is a growing concern to hear and understand what God wills to say to his people today through the New Testament. This concern does not by-pass, but builds upon the work of exact scholarship. This article, for example, might well have contained an account of recent work in textual criticism and renewed attempts to ascertain precisely the Greek text that the apostles wrote. Lexicography, too, as we have seen, has its place. Beyond this, however, one encounters uncertainty. By what means can one hear and apply God's word in the present? Typology? Demythologising? or what? There is much yet to do; but fortunately it is still possible to leave the Lord himself to deal with those who approach His word with believing and obedient hearts.

C. K. BARRETT.

#### OUR HERITAGE AND CHRISTIAN UNITY

**I**F it was difficult for the ancient Jews in Babylon to "sing the Lord's song in a foreign land", their experience is parallel to that of many Baptists who are confronted with the ecumenical movement. The issue focuses itself differently for different people. For some it is focused by New Delhi: they are apprehensive about the admission of several branches of the Orthodox Church to the World Council, and their suspicion of the Council increases in proportion to the number of such admissions. For others it is focused by the 1662 celebrations: in a day when we are going out of our way to be friendly with our Christian brethren in other traditions, how far do we want to emphasise, let alone celebrate, such an historic occasion of which most of our people know nothing anyway? Or, alternatively, ought we not to use such an occasion to the full to counteract the ever increasing tendency on the part of Baptists to forget their heritage?

To see this problem, however, is already to be on the way towards dealing with it. Gone are the days when we retained wholly the spirit of 1662. Gone are the days when we satisfied ourselves by beating the same old Baptist drum and quoting the same old Baptist slogans. They are not far gone. Many of these could be heard within our own Assembly halls not all that many years ago. But it is surely a fair comment on our Ter-jubilee emphasis that far from driving us inward on ourselves, the last few years have been marked by a desire to widen our vision and glimpse farther horizons.

The present tension is in fact the direct result of such activities. We may no longer want to beat the Baptist drum, but no more do we want to convey the impression that we no longer care about our heritage. Yet to stress our heritage inevitably appears to savour of a lack of ecumenicity and may have the effect of causing fresh divisions or of opening up old divisions where we would prefer not

to. In this issue there is a tension between truth as we have been taught to see it and truth as our Christian brethren have been taught to see it. It is a tension which is likely to be with us for a very long time and therefore one that we must learn to live with. Our purpose is to draw attention to certain factors which will help.

First, it is well to remember that part of the problem is emotional as well as rational and theological; for in any situation of tension there are always factors which it is difficult to isolate and there are always reasons which are not the real reasons; and this is true of our anxiety for the Baptist ark when confronted with the desire for Christian unity. It is not simply a matter of our duty to our fathers, independency, baptism, the priesthood of all believers and so on. Many of us who are Baptists were brought up Baptists; we have been schooled in the Baptist way of doing things; we know more Baptists than non-Baptists, and even if Christ himself provided a perfect pattern for church union in which we could be quite sure that none of our distinctive emphases would be lost, we should still find it difficult to enter into it. This emotional factor is by no means the only one. Neither is there very much that we can do about it. But it is much more important than is often recognised and it is wise that we should admit it and keep it constantly in mind.

Secondly, it is well to remember the essence of the Gospel which we preach. Baptists at all times and in all places must keep the Gospel central. The proclamation of the Gospel is one of the things, if not in fact *the* thing, for which we exist. But he who puts such store by the preaching of the Gospel must be willing also to submit to the judgement of the Gospel, and it is here, alas, that Baptists have sometimes been less than loyal to their own insights.

Basically, the Good News is that death is the gateway to life. Israel must step into the waters of the Red Sea before she can understand how God is going to bring her safely through the Red Sea to the covenant of Sinai and to the full realisation of herself as his chosen people. She must surrender the temple and go into exile before she can fully understand the meaning of worship and the Holy City. Shadrach, Meshach and Abednego must commit themselves and their faith to the burning fiery furnace before they can experience the presence of the "form of the fourth", and the Suffering Servant must give his back to the smiters even to the point of death before he can know that "with his stripes we are healed". All this finds its fulfilment in our Lord who came "to give his life as a ransom for many". If we may be bold enough to enter into his mind and to view his experience from a human and a rational point of view, did he not himself face the issue that confronts us? How could he preserve the values for which he stood and redeem the people he loved, if he were compelled to die in his early thirties? Following what he knew, by faith, to be right, he was able to prove in his own experience that death was in fact the means by which his mission would be accomplished, and in her noblest moments this

has always been the proven experience of the church. To save one's life is to lose it; to lose one's life is to keep it for ever.

This is not to say, of course, that every branch of the church should give up its heritage and its insights and all will be well. But it is to say that one must be willing to run what appear to be risks with one's heritage in the search for truth and Christian unity. If these so-called risks are dictated by a genuine desire to know and to do the will of God, then they are not really risks at all for God is in command. And when the point comes that something dear to any one of us must be surrendered, this is but His way of leading us on to something that is more in harmony with His will and purposes. And it must be seen as such. How these things shall be is not for us to try even to outline. It is sufficient to note that this is the way in which God has always chosen to work.

Thirdly, however, it is well that we should try to formulate some clearer conception of what we mean by unity. Much unnecessary heat is engendered in all branches of the church because people will not even try to understand what Christian unity means. In this day and age, for example, after the third meeting of the World Council of Churches and fifty years after Edinburgh, 1910, one hears even ministers objecting to unity because they don't approve of uniformity. This really is not good enough, and much more progress could be made if members of all churches would make a determined effort to come to grips with the issue. The Abbé Paul Couturier, to whom we all owe so much for the January Week of Prayer for Christian Unity, was brought up in an atmosphere where Christian unity meant absorption into the Roman Catholic Church, or at best a voluntary return to Rome by all schismatic bodies. Too often it is assumed and even argued that this is the only way in which unity will come. Couturier thought otherwise. To him, Christian unity was never a matter of chipping a bit off here and making another adjustment there. It was rather maturity from within. The nearer each branch of the church got to Christ, he believed, the nearer all the churches must be to one another.

But this involves seeing the whole Christ and not just those aspects of Him which have always been part of our tradition. And this in turn involves listening to our brethren who differ from us, reading their books and trying to enter into their understanding of worship. And this again in turn involves adjusting our own pattern of life so as to accommodate the new truth we have discovered. But it is an adjustment to fit in with our new knowledge of God and not an adjustment to come into line with somebody else. If this should make the issue look simpler, let us not be deceived. There are several such reforms already demanded within our denomination which might lead to a fuller expression of the Gospel. Interdependency is one of them; the closer integration of the Baptist Union and the Baptist Missionary Society is another. There is no evidence that these are simple issues even when we are agreed that they are right. Yet in

the ultimate, when we decide whether to go forward, to step back or to mark time on such matters, we are really facing up to issues that have to do with Christian unity.

Such inner maturity, fourthly, requires us therefore to think again as to what we understand by the nature of the church, and this thinking also must take place in an ecumenical setting. It is perilously easy to debate baptism, the ministry, vestments and the like (only to discover that we can never come to any common mind as a result) without necessarily realising that the fundamental issue is one concerning our understanding of the church. It is fatal to assume that at heart Orthodox, Catholic, Anglican and Protestant are all agreed on this.

It is high time, for example, that more thought were given to the whole concept of the gathered church in the light of present day biblical theology, and that it be no longer taken for granted that all Baptists understand the same thing by the priesthood of all believers; nor, if they do, that their understanding of it is the only interpretation. And for what purpose does the church exist? Many Baptists would say that it is to offer the salvation that is given in Christ. But is this the only function of the Church? Has it no responsibility to those who are for ever going to reject the salvation that is offered, except maybe to go on preaching it to them? And what is a man to do when he accepts salvation and becomes a part of the church? One group of ministers, confronted with this question, could only answer that he must go out and save others. But sooner or later the same problem presents itself—saved for what? These are important, urgent and practical questions, and unless we can reach some kind of agreement on them\* discussion of baptism, bishops and the like is liable to be stymied from the start.

If on the other hand such issues can be tackled in an ecumenical setting it may turn out that the denominational barriers are not the real barriers. This should help us in growth towards maturity and therefore towards unity. Certainly no headway will be made until we can bring ourselves to try to understand afresh our own traditions and to re-interpret them for our own day. But—and this brings us to the heart of the matter before us—supposing in our maturity and in our re-assessment of the nature of the church, we feel the urge to break down some of the past. How far may we do this without being disloyal to our heritage?

Finally, therefore, we must seek to establish precisely what it is that our forefathers have handed on to us which we hold in trust and dare not readily surrender. Is it, in fact, believers' baptism or is it rather the right to challenge the baptismal teaching of the church and to reform it according to the Word of God? Is it a particular doctrine of the church or is it the right to examine such a doctrine

---

\* Martin Thornton (*Pastoral Theology: a Re-orientation. S.P.C.K.*) would be a good starting point for a Baptist who wanted to see these issues through different eyes.

in the light of Scripture, tradition and the demands of time and place? Is it a particular form of ministry or is it the right to subject the ministry to biblical and theological scrutiny? Is there in fact a body of truth which has been committed to us that we are required to preserve, or is it that we simply inherit the right to search for truth until we find it that we may act upon it?

If the question were to be put to our forefathers, it would surely be difficult, if not impossible, for them to require us to believe for ever precisely what they understood. They could hardly deny us the right to do what they themselves did. The main difference is that whereas their search for truth and freedom forced them to leave the church as they knew it, that same responsibility in our generation forces us to turn towards those branches of the church and to trade both freedom and truth in the ecumenical market place, believing that what God has committed to our fathers and to us he will preserve and continue to use in his own way.

This may in fact mean that some of the things we cherish will undergo transformation. What must not go is the spirit of adventure and the love of truth for which our forebears lived and died. It is always easier to honour the letter than the spirit. We need to remember the Pharisees! It is always easier to cling to what seems safe than to commit ourselves to the care of God. We need to remember Uzza!

A. GILMORE.

### LET THE QUEEN REIGN!

**T**HERE was once a Queen, universally honoured and respected. Her name was Theology and men called her "Queen of the Sciences". The provinces of Natural Philosophy, Moral Philosophy and Art regarded themselves as extensions of her royal power.

But there came a change. The province of Natural Science, nourished and supplied by Theology, began to deny her sway. At the hands of such generals as Copernicus and Darwin, Theology's forces suffered sharp reverses. Then Theology, instead of continuing to maintain the universal sovereignty of the God she proclaimed, agreed to partition. She tacitly abandoned her claim to the whole realm of knowledge and tried to define a frontier between Natural Science and herself. "At least you cannot explain *this!*" was her cry. But the frontier was never the same for many years on end. The workings of the planets and the human body, then the behaviour of human societies and the human mind came under the rule of Science. Now it seems the origins of life itself will find a biochemical explanation and Theology will retreat again. Moreover the provinces of Art and Moral Science are restless and large parts have rebelled. Still Theology supinely withdraws, seeking some impregnable ground, and becoming less a Queen with every backward step. If only Theology would come to her senses and say "What are we doing, hoping that Science will leave us some small corner? These

dreaded rivals are my vassals. Let me stop thinking that I must retreat whenever they advance."

And so it is the purpose of this article to plead that Christian thinking should boldly state not only that the nature which science studies is God's, but also that the scientific revelation as a whole is a proper subject for theology's consideration. It has its place in God's scheme of things and the explanations which it gives of the world are, as it were, sub-divisions of the explanations which theology gives. It may help us if we see that the scientist and the Christian, supposedly so different in their approach to their studies, really have much in common. For instance, both deal with subject matter which is very far from the "real, ordinary world". Protons and electrons have never been seen and never will be. Many of the concepts represented by the symbols in scientific equations are of great subtlety and are defined in most complex ways. What the scientist sees are the movements of his instruments. What he believes in are "co-valent bonds" and "lines of force" and "viruses". In many ways the world of Christian experience is the more tangible.

Then again, both scientist and Christian work from within a community. We tend to think of science as a vast body of cold facts, readily accessible to any enquirer. In fact most experimental results can be obtained only by very delicate technique. That technique can only be learned within a community that has its own disciplines of training, its own comradeship, its own standards of success and failure. The scientist verifies personally very few of the facts on which he bases his work. For the rest he is dependent on the accumulated testimony of his fellow-members of the scientific world. The parallel here with the Christian Church is obvious.

A third similarity is the part played by logic and intuition in the two worlds. In both reason must be obeyed; but in neither does reason alone unlock the door. The history of science (both before and after Newton is supposed to have sat under the apple tree) is full of examples of important discoveries that flashed upon the mind in the manner of a revelation. There is an instinct for the question to be asked and for the answer to the puzzle, without which a man cannot be a first-class researcher. Indeed very often the correct answer is accepted and used before it is proved to be correct. Such "hypotheses" are valued because they work and because they lead on to new ideas. Here again the resemblance to the growth of Christian faith is more than superficial.

Now we must remind ourselves that there is not the gulf between the subject matter of science and religion that is usually assumed. There are still too many Christian people who make a great distinction between the "material" and the "spiritual". Ministers often have to beseech them to carry into their everyday lives the lessons learned on Sunday. Those Christians who happen also to be scientists tend to change their mental clothing as well as their actual clothing when passing from laboratory to pew.

But increasingly we are realising that a distinction between matter and spirit springs ultimately from a Greek dualism and has little place in the Bible. The Jewish and Christian God is He who created heaven and earth, and reveals Himself in events in the present world. Christians believe further that the Son of God Himself took human flesh and thus associated Himself in the most intimate way with the material world. How can we say that God is not interested in the world you can measure, when Christ Himself spent most of His life doing just that, measuring pieces of wood, cutting and fitting them? Though indeed He bases His life on the principle that man does not live by bread alone, Jesus does not hesitate to feed the hungry multitude. Paul teaches that the whole of creation is caught up in the struggle for man's redemption. The whole tradition of Jewish apocalyptic, represented in the last book of the Bible, looks to a fulfilment of God's purpose not in some spiritual realm, but manifestly here on earth. Ours is a material religion; there must be a place for material things in our theology. The world in which we live is more than just a background to the struggle for the salvation of individual souls. The Church is in it and must be concerned with all that happens in it. If that be so, then the Church must be concerned with the scientific revolution, for of all the events that have happened since the close of the New Testament, none has affected more the lives of ordinary men and nations.

What then are we to say from a theological point of view about this great effort of the mind of man? Are we to say that it happens contrary to God's intentions and without His permission? Surely the Creator has not lost control of His creation to that extent! Is it the devil that inspires a Newton and a Rutherford? No, it cannot be. Not even Einstein, despite the famous couplet! So far, be it cautiously said, the good brought to mankind by science far, far outweighs the evil. Is this against God's will? The voyage of science is primarily motivated by a love of and desire for the truth. Such a quest must lead in the general direction of God, though the searcher as yet sees Him not. If it be asked why the search for truth seems to have led so many to deny the teaching of Christianity, we must reply that Christianity's apologists have not always been very good ones. Though science is firmly linked to atheism by Communist gossip, the romance is only a temporary one and will come to nothing. The two have not enough in common.

Supposing then we agree that man's discoveries are made at least with God's permission and probably with His active encouragement, what is His purpose likely to be in allowing this, the greatest thing since the New Testament? He may be teaching us lessons that we need to learn. It might be suggested that we can learn a reverence for truth from the scientific community, where a man learns early to bow before the facts. We can learn to recognise the beauty which is in order and in simplicity of design. We can be reminded of the awe and wonder that lead us to worship in the presence of the marvels

of God's handiwork. Space forbids the elaboration of such points, but many scientists who are Christians will bear witness to their reality.

However, if the purpose of science in God's plan were simply to provide this kind of object lesson, Theology could be forgiven for ignoring it. There is something further that may perhaps be suggested. Why should not science be one of the essential consequences of the redemption of the world by Jesus Christ? We believe that man was created to have "dominion over the works of God's hands". We see this in the story of Adam in the garden giving names to the animals. We cannot tell what riches of knowledge God might have bestowed upon Man had he not sinned. From the sin of man flow all the ignorance, superstition and fear that have bound him for so many centuries to be the servant and not the vice-regent of God's creation.

But now Christ has reversed the Fall of Adam. He has become the first-fruits of a new race of men, restored to that fellowship with God which we see in Adam before the Fall. What more natural than that in His own good time God should restore to the new man the dominion for which he was created? Reverently we may say that, for the first time since the death and Resurrection of Christ, man has been made fit properly to use the powers of nature which are now being revealed to him. In the laboratory God gives certain gifts to man, in the church He makes him ready to receive them.

It will be at once replied, "Christian man forms only a small proportion of the world's population. The great bulk of mankind is showing how unfitted it is to exercise its dominion." But it has always been God's way to bestow blessing on the many for the sake of the few, to spare Sodom for the sake of ten righteous, to send rain upon the just and the unjust, to redeem Israel for the sake of a remnant, to come in Christ to a world where only a few were ready to welcome Him. Our world as a whole may not be ready yet to use God's gifts, but He is prepared to trust our world because it contains the Church within it. The Church on earth must somehow lead Man to rise to his responsibility. Indeed man is not ready, but it is not God's way to wait until we are. He did not wait with the apostles, He will not wait with us, we are seeing every day what riches He is ready to hide in the most humble of earthen vessels.

A Christian Church that is confident in its God and rejoicing in His bounty, that has a lively sense of true values and of the just needs of all the family of men, a Church which can speak clearly and with united voice, a Church which is respected by men of science because it knows them and can speak in language they understand, such a Church could lead the world into a new day such as the majority of men have never known. It is a challenge, but it is not beyond us. God is not asking that the Christians do the scientists' work for them; they tried to do that in the past with disastrous results. But He does ask us to speak in His name about what is done and discovered and

how nature's power is used. We are to fit the on-going process into His scheme of things, and to state the claims over all things of His love and justice. To do this we need to know perhaps a little more than most of us do about science. We need to understand considerably more about the scientist's outlook. But above all we need to take a positive attitude to the world of science, recognising its divine origins and ready to welcome it as an ally.

It is for such an attitude that I plead with my picture of Theology as an abdicating Queen. In God's good providence such a response may yet bring us to the day when Nature and the men who study Nature will unite to say, "Behold the handmaid of the Lord".

P. G. SAUNDERS.

### THE PARSON AND THE PRESS

**L**ORD BEAVERBROOK, in a life story of Jesus (*The Divine Propagandist*, published by Heinemann), which only the press lord could write, tells us that Jesus "stands before us simply and nakedly as the greatest propagandist the world has ever known." We may recoil a little from such a description, but it seems fair enough when applied to one whose last recorded words to the apostles were: "You will bear witness for me in Jerusalem and all over Judea and Samaria and away to the ends of the earth."

This exhortation goes for you, too, who are ordained ministers in a world of mass communication. The question each should ask himself is: "How successfully am I fulfilling the call to bear witness through the mediums of Press, radio, and television, and how well do I understand the attitude of mind which they create?" If you feel that this is a sphere best left to the experts and that you have a demanding enough job in preaching and pastoral care, you will be letting opportunity pass by. On the other hand, if you expect to bombard the Press (I do not know enough about broadcasting to deal with that aspect) with your news and views, you will soon be disappointed.

There is, however, a reasonable middle course, and it is encouraging to know that various denominations are seeking to find it. Recently I took part in a small, intimate Church-Press week-end conference, when an earnest effort was made to appreciate the problems on both sides and draw practical conclusions. There was useful discussion, but a tendency to make the issue academic, with thoughts centred on the ideal of getting the Gospel across, irrespective of whether the Church was involved. A fine ideal, but if we carefully analyse our newspapers, we will already see such application of the Christian ethic in various everyday happenings; in stories of self-sacrifice, compassion, neighbourliness, etc. None-the-less Church-Press relations constitute a particular problem that demands a practical solution. The personal element is a key factor; but I would like to make a few suggestions and comments which I hope will prove helpful.

At the outset I would urge you who are ministers to consider whether you are as tolerant to the Press as you might be. One senses sometimes a suspicious, over-critical attitude, which does neither side any good, and which makes journalists who are active Christians almost despair. For all their faults, our newspapers carry many stories which illustrate the Gospel at work and the Church in action. Unfortunately, many churchfolk seem to take the view that such stories should appear anyway, and do not give the newspapers the credit for publishing them.

As you seek to understand the problems of daily journalism, so you will learn to co-operate with the newspapermen. Be practical. Make an appointment to see the local editor or news editor, and ask him what sort of news he would like from you and how you should send it to him. What is his deadline? It is no use sending in copy on Tuesday afternoon for the weekly paper that comes out on Wednesday. The weekly paper, incidentally, is probably your best contact, for the mornings and evenings cover a much wider field. In any case, if you have a good story that is worth its place in the dailies, your weekly man will no doubt pass it on. Many weekly papers have a lineage contact with the bigger daily papers.

Having made contact with the Press, try to be a little more news-minded than perhaps you have been. This does not mean trying to "push" yourself or your church at every opportunity. Newspapermen will shy away from that. It does mean realising that the launching of a boiler fund is hardly of public interest. People are mostly interested in . . . people. If you are trying out a new scheme of evangelism or social work, seek to present it to the Press in terms of the people involved. For example if you are having a missionary along at the Church, try to find something about him or her in advance. The woman who nurses former headhunters sounds far more interesting than "Speaker: Miss I. O. Nary (New Guinea)". If one of your church members is doing something special, say in connection with his or her job, let the local paper know. The fact that the person is a worshipper or Sunday School teacher can be mentioned in the report. This surely is not far removed from the sermons you preach about Christians witnessing to their faith in their daily jobs.

Remember that the newspapers usually have more copy than they can accommodate. This certainly applies to the dailies. Don't complain, therefore, if you write half a column and then find that only a couple of paragraphs appear. Be grateful; that is perhaps all that it is worth . . . and you may do better next time. Most of your news, of course, will be passed on to the paper verbally, but if you do write it, study the paper and try to assess honestly how much you think your news item is worth; then don't write a word more. If the paper thinks your story is worth more, it will no doubt contact you.

If, incidentally, you happen to hear a news item that has nothing to do with your church, let your contact at the paper know about it.

---

---

THE BAPTIST INSURANCE COMPANY LIMITED  
4, SOUTHAMPTON ROW, LONDON, W.C.1

To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

“ WHERE THE GOALPOSTS ARE ”

Whilst on holiday in the West Country, I listened (as I always do with attention) to a Children's address. The preacher recalled that during a visit to the barber's, the subject of soccer arose. Discussion veered to the success of the “ Spurs ” and inevitably to Jimmy Greaves. “ Ah ”, said the barber, “ he's a good boy—he knows where the goalposts are ”.

Many men have just entered our Colleges or taken up their first ministerial appointment and some may not be aware of the origins and purposes of the Denomination's own Insurance Company. Many *will* know, but a success story is worth repeating.

Nearly sixty years ago, men of vision set out to serve the Denomination in two ways: (i) to provide an efficient insurance service for all Baptists; (ii) to make grants to Baptist Union funds from surplus profits. These are the goalposts and the extent to which we have known where they are is shown by the letters of appreciation we receive and also by the sum of over £100,000 by which Baptist Union funds have benefited from our work.

When you see goalposts—remember “ Baptist Insurance ”.

Yours sincerely,

C. J. L. COLVIN,  
General Manager.

---

---

He and his editor will appreciate your goodwill. You may, of course, go several weeks without having any church news to report. Nonetheless, it is useful to invite the paper to ask a reporter to call on you or ring up regularly. His call could well jog your memory, or his questions help you to see the news aspect of some event.

If you feel literary bent, suggest to the local editor that he might consider a small article each week. This pocket sermon could be a useful part of your ministry. Let it be scriptural, related to life and laced with the occasional illustration or touch of humour. If you know of such articles in other publications, study them to cultivate the style. This is important, for the "parsonic monotone" in writing can be as wearying as it is in preaching. The bored hearer cannot easily slip out of church in the sermon, but the bored reader can turn to another article or put the paper on one side. Make your pocket sermon, therefore, purposeful, and workmanlike. I recall having to deal rather ruthlessly with an article by a minister who has written countless articles. This was a special article in which he began by thanking God that he had been given the talent to write about the Gospel *simply*. It took him a 100-word sentence to say this!

A word now about the voice of the Church on topical matters. It may be that your local Free Church Council or Council of Churches wishes to speak out on some issue and is holding a special meeting. See that the Press get all the details with the invitation to attend, and again remember edition times. If possible, supply an advance copy of the main speaker's address or of the resolution you are asking the meeting to adopt. Your choice of daily paper plays quite a part in this matter of getting the Gospel and the Church across to the public. Ministers generally are drawn to the *Guardian* or *The Times*, but I hope that they also see a popular daily regularly. In this way a balanced view of what is going on in the everyday world is achieved, and the common touch acquired. This common touch is valuable in preaching, writing and the day-to-day contacts of pastoral work.

Sometimes a minister, however, can go a little too far in striving for a style or phrase that will appeal to the man in the street. One parson, reviewing the recent statistical report of the Anglican Church, opened with the breezy comment that here was something more revealing than "Lady Chatterley's Lover". This was certainly overdoing it, and was toned down by the sub-editor handling the article. Still, the parson had the right idea, for Church statistics need to be presented in terms of the pattern of life they represent.

There are aspects of Church-Press relations which it is difficult to go into in an article such as this. Finally, therefore, I would suggest that local ministers' fraternal invite a newspaperman from their area to talk to them on the practical points involved. This suggestion was recently followed up in the Manchester area when a Christian colleague of mine spoke to a group of pre-ordinands. I understand that the meeting was felt to be well worth while.

N. BROOKS.

## "VISITATION BY APPOINTMENT"

"PASTORAL visitation is to many the hardest task of all", writes a leading scholar\*, and yet, strange to say, he gives less space to the subject, in his otherwise brilliant book, than is given "to the casual beggar who comes to the house with a plausible story". Every minister has to face up to this hardest task of all because he feels it should be high up, if not highest, on his list of priorities; and yet, speaking for myself, it is one of the first things to go to the wall and is preyed upon by the chance, and oft-times unworthy, contingencies of a minister's life more than any other aspect of his work.

Having moved to Banbury (population 21,000) in October, 1961, with a membership of 170, plus the usual sectional activities involving me with contacts in a further 150 homes, I found, by the end of the first twelve months, the need for some new approach to the work of pastoral visitation. With the help of my Deacons, who each volunteered to "oversee" a percentage of the membership, I decided to experiment with "visitation by appointment". Looking back over the past few months, I find the results so rewarding that I could not break off this method of visitation unless convinced of another which might be shown to be even more successful.

May I say that it never occurred to me to publicise this information in this way and that, without the pressure of my ministerial brethren at our recent Retreat, I would not have considered putting pen to paper, for there will be other ministers who, through employing this method of visitation over a much longer period, are thus more qualified to write on the subject. However, for what it is worth, I gladly offer the following information.

One day last December I sat down and prayerfully planned the whole of my next week's activities, carefully reserving afternoon and evening sections (Tuesday to Friday inclusive) for visitation. Thirty-six cards (the number varies from week to week) were duly posted which stated: ". . . As I shall be visiting in your area on (such and such a day) I hope to call on you at approximately (this time). If it is not convenient, do not feel obliged to inform me: if I find no one at home I will go on to my next call and visit you at a later date." This meant I was actually committing myself to pastoral visitation just as I might accept an invitation to address a meeting or to officiate at a wedding.

I argued like this: if all my preaching engagements are never seriously interrupted by "emergencies" (only on very rare occasions have I had to cancel an engagement or send a substitute) then why should I think that my visitation—in which the individual has my undivided attention—is not worthy of the same discipline? And why should I suppose that a carefully planned afternoon of visits, with convenient "gaps" in which to deal with the legitimate innovations,

---

\* Dr. Eric S. Waterhouse in "Psychology and Pastoral Work".

should not be as practicable as a carefully planned series of meetings? Having followed this method of visitation subsequently, week by week, I make the following observations.

By far the greatest benefit, I feel, has been in my own heart and life. Visitation which, to me, was the hardest task of all is now anticipated, and ministers a wonderful joy and a deepening sense of satisfaction. Gone is that awful apprehensiveness which accompanies this work on finding such a high percentage of people "not at home", to say nothing of the waste of time involved and the sense of frustration that God should guide you to visit people who are not in! Gone is that awful "atmosphere", which all experience, for breaking in upon the evening's "viewing": how the children "bless" the parson because telly had to be switched off, if indeed it was switched off! I find it is not on when I arrive nowadays and that is something! It is a thrill to come home now, albeit tired, with a *full* quota of visits registered.

This new approach seems to afford the utmost value from visitation: 'tis true I do not allocate more than thirty minutes to each call (there are exceptions, of course), but not only do I find my people ready and waiting to receive me, they are prepared, in the sense in which a lady put it last Sunday: "I shall have a chance to really think through what it is I have been wanting to ask you." The making sure that each person receives notification of the intended visit before the intervening Sunday, lengthens out the purpose involved and, more often than not, stimulates Church attendance—(our congregations are growing apace) affording opportunity also for this one or that one to report that, unfortunately, they will not be at home (incidentally—it is a very small number who do so).

By this system every one in the Church is visited with regularity and with the smallest possible interval between visits, and there is a growing awareness of the extent of the Minister's commitment, so that people are not so prone to "gate-crash" into my week on any pretext, although they know at what stage of the week they can find me in my vestry should anyone need me; for I never accept morning engagements (unless urgent), so that I am always "on call" until dinner time. I have found the leaders of the sectional activities so appreciative of the fact that I am getting into the homes of the people they are trying to win, that they see to it I am relatively free from "meetings". This is a co-operation that has been given quite spontaneously. My Church backed the scheme from the start and promised to pay the postage. The resultant gratitude of individuals has made them generous so that, to date, I have received gifts amounting to £25 to be earmarked for stamps!

We are sometimes asked whether it is possible, or even desirable, to pray in every home. On this matter individuals will react differently. However, may I say that I have found it much easier to offer prayer with this new approach, and that, in fact, it is more often than not anticipated and looked for. I offer two examples:—

In calling on Miss T., I discovered she had not been well and had had to call in the Doctor who had recommended an hour or two's rest on the bed each afternoon. She was obviously depressed at this. When I arrived she received me very kindly and emphasised her gratitude on being advised of my intention to call; as she put it, "you have not disturbed my rest and, somehow, I felt sure you would offer prayer".

My Youth Leader and his wife have two children, the younger, who is nine, was upstairs and in bed when I called, although not asleep, for he suffers from asthma and is often greatly distressed in his breathing. I stayed in this home an hour. Before leaving I offered prayer and, naturally, mentioned both children by name. After the prayer the mother, with feeling, told how "Junior", *knowing* I was to visit the home that evening, had said hopefully, "I wonder if the minister will say a prayer to Jesus asking Him to make me better"? The boy knew I was coming and what more natural than to expect me to pray! When he met me after Church the following Sunday morning his face was radiant!

I usually make my last call at 8.30 p.m. (many families, especially those with small children, appreciate a late visit) and try to conclude the day in the home of one or other of my Church officers (deacons or sectional leaders). It is so important to meet them on their own ground, by their own fireside.

I wondered how the "outsider" would take to this "method". My fears were groundless. If anything, the person who is out of touch with organised religion seems to appreciate it most of all. "It never dawned on me that the Parson might have to work to a schedule too", said the long-distance lorry-driver. I am sure of a welcome whenever I care to call at that home. So far no one has taken exception to this scheme: I have found nothing but approval which has been as strength to my elbow and joy to my heart. I feel that visitation is now exalted throughout my Church and this has afforded me vantage ground from which now to launch a three year outreach: viz. systematic visitation of the whole town by members of the Church and congregation—which is now under way.

This is only a method of visitation! It is not a stunt, neither is it cold or lifeless. It can be adapted to meet all situations and localities. It has made a world of difference to me and to my work.

R. H. SPOONER.

*Vox Evangelica*. The Epworth Press. 6s.

This is a collection of Biblical and Historical Essays by members of the Faculty of the London Bible College. It is scholarly and evangelical, and the first article especially, by Carey Oakley, should be of considerable value to the busy minister. It gives information about the Greek and Roman background of the New Testament in a tabulated, succinct and readable form, useful to have to hand in sermon preparation.

F.C.B.

## SIMPLEX OFFERING ENVELOPES

Size 5" x 3" made up in sets of 52 packed in attractive 2 colour boxes.

Envelopes in each set dated consecutively for 52 Sundays.

Write now for samples & FREE booklet entitled "The Most Effective Methods of using Offering Envelopes"

to  
SIMPLEX ENVELOPES  
6/8, Alie Street, London, E.1.

## THE BAPTIST MEN'S MOVEMENT

President 1962-3: John Potts, C.B.E.

- THE MOVEMENT was formed in 1917. And is
- ESTABLISHED** . As a Fellowship of Men within the denomination  
and
- ENDEAVOURS** . To bring Minister and Men closer together in  
the local Church in Fellowship and Purpose  
and
- ENCOURAGES** . Its members to win others for Jesus Christ and  
His Church through friendship and contact
- B.M.M.** . . . "World Outlook" quarterly, which is pro-  
**Publishes** . . . . . duced specially for Baptist Men. Ministers can  
receive this by joining as Personal Members,  
costing only 5s. per annum.
- and
- Arranges** . . . Regional Conferences and Rallies and also an  
Annual Conference at Swanwick each March.
- B.M.M.** . . . . . Exists to serve.

*For more information or advice, write to the Secretary*  
Cyril Petch, 93, Gloucester Place, London, W.1.

SOME REFLECTIONS ON "THE DOCTRINE OF  
THE MINISTRY"

THAT there is need for a clearer understanding among Baptists of the nature and status of the ministry has long been obvious. Drs. Champion and West, and Rev. J. O. Barrett therefore, at the request of the B.U. Council, have made a careful and thorough investigation of the subject, paying special attention to (a) the relationship between ministry and church; (b) the status and authority of the ministry; (c) the appointment of ministers, and (d) the functions of the ministry. The results of their research are presented in the report entitled *The Doctrine of the Ministry*, a document which is characterised by a firm grasp of biblical principles, a clear understanding of the faith and practice of our Baptist fathers, and a realistic approach to the numerous problems relating to the ministry today. This report should put an end to much of our confused thinking. It is possible to refer here only to two important matters raised, both of which demand urgent consideration throughout our denomination today. These are the nature of ministerial authority and the relationship between the local church and the wider fellowship of churches.

1. The evidence of Scripture and history leads to the inescapable conclusion that the ministry is God's gift to His Church, and that its authority is that of Christ Himself through His Church. This, of course, makes nonsense of the contention that the minister has no authority other than that possessed by any other Church member, and of the equally naive and unbiblical notion that a minister has to win or earn his authority. In general, what the report has to say on this subject is beyond criticism. There are, nevertheless, some points at which amplification or clarification is called for. For instance, some of the expressions used, though in themselves theologically valid, are liable to be misunderstood or misinterpreted. Certainly for many Baptists the statement (p. 40) that a minister bears but cannot possess or use authority, would in practice mean that he has no authority. A similar objection must be made to what is said (p. 14) about authority in but not over the Church. Such misunderstanding could have been avoided, and the true nature of ministerial authority made clear, had some reference been made to Calvin's insight that Christ rules His Church by His Word. A minister's authority arises altogether from his call and appointment by God to be the custodian and interpreter of His Word. Quite obviously such authority gives no man the right to claim any status foreign to the spirit of the Gospel. Office within Christ's Church must always be an appointment to service, not power. Wherein

must always be an appointment to service, not power. Wherein then does the authority of a minister consist? Surely in the right and opportunity to exercise the ministry to which he was appointed by Christ. So far as the local church is concerned he is, under Christ, not only its pastor and preacher, but its leader. As such he

will gladly acknowledge the experience, advice, loyalty and help of laymen. Nevertheless, it remains true that whether we think of a ship, an army, a nation, or a church, there must be a leader who is allowed to lead. To speak of spiritual authority and leadership (e.g. pp. 34, 36), however, is misleading, since this suggests a contrast between the spiritual and the secular business of the Church, and may seem to confirm the popular Baptist idea that the sphere of ministerial authority and leadership is confined to preaching, the conduct of worship and visitation.

Two important omissions must be noted. Surprisingly, no attempt is made to correct the frequent misapplication of the great doctrine of the priesthood of all believers to the doctrine of the ministry, or to remind us that there is a difference between ministry and priesthood. Again, nothing is said about the function and status of the deacon and of the diaconate within the local church; a crucial question in any consideration of the ministry. So far as most Baptists are concerned, the deacons "rule" the Church, although, as Dr. John Gill once pointed out, the New Testament speaks of ruling elders (ministers) but never of ruling deacons.

2. Our present unsatisfactory conception of the ministry is in large measure due to an inadequate and unbalanced doctrine of the Church. The report rightly, therefore, calls us to face up to the New Testament doctrine of the Church, which represents independency not as a precious truth to safeguard, but as a dangerous heresy to shun. A local company of believers, possessing pastoral oversight and gospel sacraments, is truly a microcosm of the universal Church. At the same time it is not the Church, but only one member of the Family of God, the Body of Christ. We must indeed think in terms of interdependency, and give practical expression to this principle. There is no question of being "dictated to from London". This is where the Association comes in. Each Association is (or ought to be) representative of its member Churches. No Church should be a law unto itself, and important decisions should be made not by each member acting separately, but by the whole family. In practice this means:—

- (a) In matters of ministerial settlement, any large or unusual expenditure, or the starting or closing of a cause, a Church's decision should be subject to the approval of the Association.
- (b) Again, in the interests of fellowship and of effective Christian witness, each Church should agree to accept and support the official policy and agreed programme of the Association.
- (c) After financial provision for the ministry, the first and most important call upon each Church must be that of denominational funds. The annual income of each Church might well be printed in the Association Handbook.

Adjustments are similarly called for at the denominational level, e.g.:—

- (a) Each Association General Committee should be truly representative of the Churches.
- (b) The B.U. Assembly (superseding the present Assembly and in part, the present Council) should consist of ministerial and lay delegates appointed not directly by Churches but by Associations.
- (c) The B.U., in its relations with the Churches, should deal not directly with each Church but through the Associations.

Yes, this is a stimulating report, deserving careful study and demanding intellectual honesty and courage.

ERNEST CLIPSHAM.

### THE LIBRARY

The price of books continues to rise and many of the recent publications are too expensive for us to purchase. It is therefore encouraging to know that such books are available through the Library. The grant from the Particular Baptist Fund enables us to buy books, reviewed for example in the "Baptist Times" or the "Expository Times", and these then become immediately available to Fraternalists or individual borrowers. At present 37 Fraternalists take boxes of books on loan from the library and the number of individual borrowers has increased of late. Many men show particular interest in biographies and recent additions to this section of the library include:—

"Newman. The Pillar of Cloud" by Trevor.

"Hudson Taylor and Maria" by Pollock.

"Woodbine Willie" by Purcell.

"A Life of Archbishop Parker" by Brook.

"Thomas Cranmer" by Ridley.

"William Wilberforce" by Warner.

Among other new books we have:—

"The New Delhi Report" by Visser 'T Hooft.

"The Churches and Rapid Social Change" by Abrecht.

"Studies in the Gospels and Epistles" by Manson.

These, and other books, as requested, can be had on application to the Librarian.

J.O.B.

The B.M.F. in general and the Editorial Board in particular owe a great deal to John Barrett, and the stroke that laid him low on Easter Day was a special grief and loss to us, as to the Northern Area and the whole B.U. We rejoice that there are definite signs of progress and that with the help of his wife he can now do quite a bit to help us as of old. Mrs. Barrett says that news of men and matters in the denomination are to him as waters to a thirsty soul. This sign of his mental alertness and loving personal interest is welcome evidence that his crippling experience has in no way changed the man we all continue to remember with warm and prayerful affection.

## OF INTEREST TO YOU

*Of sad interest* to all our members is the fact that our well-beloved J. R. Edwards resigns his work as a Corresponding Secretary. In July, 1940, together with two others, he assumed responsibility for the *Fraternal*. Meanwhile, membership has increased fivefold, partly due to personal interest taken in brethren in the homeland by J.R. and colleagues, and in those overseas by Sidney Hall. Loving thoughts wing their way to Jack on his hillside home where he can not only view the surrounding scene, but also his long ministry and the blessing it has been to many. Our esteemed Secretary, Frank Taylor, received many evidences of the affection in which he is held at the meeting which marked the close of his Fillebrook pastorate. Walter Bottoms presided, and among other speakers were the Rural Dean, the L.B.A. Secretary and representatives of local churches. In accepting presentations to Mrs. Taylor and himself, Frank spoke warmly of his happy decade in the Leytonstone pastorate. All good wishes to him as he enters upon his new charge at South Harrow. During this month we have to be thinking of a successor to H. L. Watson as Chairman of the B.M.F., for names must reach our Secretary by 31st October. It is an enormous help to the General Committee, with whom the final decision lies, if fraternal especially and even individual ministers, will make carefully considered nominations.

*Thirty years in one pastorate* is somewhat unique in our Denomination, but this is the record of our brother Tweedley at Winchester. Here he has built up a strong church, now worshipping in enlarged premises. He has filled the post as S.B.A. Secretary and has enlarged the interest of his people in the B.M.S. under which Society he spent three years in the Congo. We join in congratulations and good wishes to this honoured Baptist leader. A Silver Jubilee has been celebrated by Hugh Butt, whose first pastorate was at Southall 1937-47, since which he has been at Dudley. A powerful preacher, an earnest Evangelical, his services are eagerly sought in Baptist and wider circles. Principal Beasley-Murray has been appointed delegate to a ten-day Conference with Soviet Theologians, in Moscow. We bid him God-speed. As Principal, Author and Preacher, he gains rapidly increasing influence both in Britain and on the Continent.

*There was no sitting down* in Trafalgar Square, but a glorious "Stand up for Jesus", when, at a recent rally, Baptists by the thousand crowded the famous centre. Brief addresses, great hymns and talented solos made up a memorable occasion. This rally was one of many conspicuous events which are marking Geoffrey King's energetic year of office as L.B.A. President.

*Calls have been accepted* as follows: W. R. Davies, Warminster; J. D. Parker, Raleigh Park, Brixton; D. J. Godden, Woodmansterne; A. W. H. Crowther, Stafford; D. F. Stone, Thornaby-on-Tees; K. C. Hewinson, Shepton Mallet; J. R. Cargill, Middlesbrough; A. R. Braybrooks, Bognor Regis; T. F. Hughes, Aintree; C. Markham Jones, Scarisbrick, Southport; E. A. Gabb, Ceylon Place, Eastbourne;

**B. M. S.**

BAPTIST MINISTERS, THEOLOGICAL  
STUDENTS AND EVANGELISTS  
IN ALL  
OUR MISSION FIELDS  
NEED MORE SUPPORT IN  
PRAYER, GIFTS AND HELP  
FROM THEIR  
BRITISH BAPTIST BRETHREN

The churches of Asia . . . and Africa, Brazil and the  
West Indies salute you . . . all the brethren greet you  
1 Corinthians xvi, 19, 20

*For further information, write to:—*

The General Home Secretary  
Baptist Missionary Society  
93, Gloucester Place, London, W.1

G. J. Miller, South Bank, Middlesbrough; W. Murray Raw, Waterlooville, Portsmouth; A. Gilmore, West Worthing; E. W. Hayden, Leominster and Kingsland; L. D. Twilley, Derby Road, Nottingham; T. G. R. Tyrrell, Kingstanding, Birmingham; E. J. Whitty, Clarendon Park, Leicester; J. W. Bennett, Vicarage Road, Leyton; E. A. Follows, Studley; R. Williamson, Combe Martin and Kentisbury; D. B. Hudson, Twynholme, Fulham; E. A. J. Emery, Holmesdale, South Norwood; A. L. Morris, Bures; D. H. Nearn, Barnes; E. J. Ridout, Redhill; M. G. Baker, Breachwood Green, Herts.; R. M. Nurse, Potters Bar; D. H. Swift, Gorleston-on-Sea; A. S. Arnold, Guildford; P. J. Rose, West Drayton; R. F. Neave, New Mill, Tring. We wish these brethren God-speed.

*Our best wishes* go to men settling in their first pastorates. From *Bristol*: Roger Gandy, Westmorland Group; David Jones, Assistant at Halstead; J. R. Turner, Walkley, Sheffield. *Cardiff*: Peter Williams, Stourbridge; Colin Vincent, Temple, Pontypridd; Kenneth Harris, Blisworth and Towcester. *Manchester*: B. E. Wilson, Church, Accrington. *Rawdon*: A. W. M. Gibson, Limbrick Wood, Coventry; W. J. Mumby, King's Heath, Northampton; L. J. H. Waugh, Darnall Road, Sheffield. *Regent's Park*: Graham Harrison, Alma Street, Newport, Mon.; D. M. Harris, New Bradwell; Alex Anderson, Assistant at St. Julian's, Newport; D. J. Mansfield, Scunthorpe; E. A. Barton, Ampthill. *Spurgeon's*: M. Piper, New Addington; Roy Cave, Dagenham; P. F. Bevan, Hardwick, Stockton-on-Tees; Brian Oman, Colne Avenue, Southampton; William Rogers, East Plumstead. *London Bible College*: A. C. Tunstell, Lordship Lane, East Dulwich. We also note with interest that Peter Whiting has taken a short service commission in the Army Chaplains' Department and Howard John a chaplaincy in the R.A.F. J. C. R. Perkin is to be assistant lecturer in the New Testament Department at Edinburgh University; B. H. Butler goes to teach in the theological seminary at Igbaja, N. Nigeria; Harry Mowvley is adding to his other duties as tutor at the Baptist College and part-time pastor of Cotham Grove, Bristol, a University appointment as lecturer in Hebrew; A. W. Francis is to lecture on Religious Education in Brentwood Training College; and Raymond Brown has closed his ministry at Zion, Cambridge, in order to do some theological research at Cheshunt College before taking up another pastorate. God's blessing on them all.

*In glory everlasting.* Willis Humphreys was *sui genesis*. Leaving Spurgeon's in 1904, he entered on his life work at Vernon in 1921, where he continued as pastor for twenty-seven years and was pastor emeritus to the end. A gifted preacher, he proclaimed the Gospel with no uncertain sound. He kept in touch with current thought which gave strength and relevance to his public utterances and made private conversation with him an intellectual treat. Through the dire years of the war, with church premises blitzed, he and his devoted wife shared the dangers of his people. With the help of C. W. B.

Simmonds, and disregarding a "dangerous structure" notice, he preserved his church from demolition. He triumphed over bodily weaknesses in his early manhood and lived to his ninetieth year, his pen almost as busy as ever to the end. We have also to record the passing of J. R. Bentley, after a pastorate of forty-five years. He laboured both in the North and South of England, but is chiefly remembered for his London ministry, 1938-46. Here he led his church at Lee through the perilous war years and was specially successful as a leader of youth. His last years were clouded by the death of his wife and his own painful illness. He was a loyal servant of Christ and His Church. A third long-standing member of the B.M.F. to pass away is A. A. Blackledge. Leaving Spurgeon's in 1912, he served in six pastorates of which special mention must be made of the five years at Chesterfield. Here he led a forward movement and raised a considerable sum for the renovation and extension of church premises. With all this, he combined the office of Association Secretary. He was no stranger to sorrow and suffering but in both God was glorified. Our brethren in Wales mourn the loss of R. T. Evans, for twenty-four years the devoted secretary of the B.U. of Wales and Monmouthshire. He entered the ministry from Bangor in 1917 and held four pastorates, including one of seven years at Ammanford. "R.T." was much beloved and will be greatly missed in the Principality. R. H. Roberts will be long remembered in Hereford, the last and longest of his pastorates where he died in harness at the comparatively early age of sixty-three. G. W. Pickering, at a still earlier age, has passed on after pastorates in London and Yorkshire, also the veteran Joseph Edwards of Hengoed, and S. Watcyn James, whose ministries in London were followed by fourteen years at Emsworth in Hants. Two brethren have lost their life partners and our hearts go out to them, J. G. Collett, now a centenarian and George Tucker.

*Excavations.* In our last *Fraternal* Dr. Callaway wrote: "Shechem still has many secrets to give up," adding that he hoped this year to help in unearthing some of them. We have been interested to see in the Press that his hopes are being fulfilled. The remains of the Biblical city of Shechem have been identified, including "a massive altar topped by a huge flat stone", also a wall enclosing an early sacred place, "probably the shrine at which the patriarch Abraham worshipped". Congratulations to all concerned.

*It is 200 years ago* this last August since Pascal died; we are indebted to Westlake for noticing the fact and reminding us of the depth of his wisdom. Mysticism is all too often identified with mistiness and then dismissed as having no practical significance in the modern world. There are a number of ministers who are concerned about this, as the revival of "retreats" amongst us indicates. It is a misfortune that the word has come to be loosely used of almost any ministerial get-together. It would be a good thing to keep it to its classic usage. It is a still better thing, however, that an

increasing number of ministers of all denominations are seeking to revive the retreat and to recover its essential nature, while adapting its form to our modern situation. There is in fact a move on foot, sponsored by well-known leaders, ministerial and lay, free church and anglican, to secure an "Ecumenical House for Prayer", for retreats and quiet days, schools of prayer, groups and small conferences centred in worship, and individuals seeking rest and renewal. The Chairman of the executive committee is our own Edwin Robertson and the Secretary a Congregational minister, F. N. James, of Seaford, Sussex, who will be pleased to give further information.

*Quite a few among us* are apprehensive lest, in the growing interest in ecumenicity, vital elements in our Baptist witness should be lost. The danger is there; Gilmore, in his article, has shown he is aware of it, and we must be on our guard. To this end the Ter-jubilee booklet, *Baptist Principles*, is especially valuable and deserves the wide circulation we gather it is getting. We should like to hear of churches circulating it to their members and devoting four church meetings this winter to a discussion of the four chapters successively. If the thing were well-planned, with representatives of all sections of the church primed to make a three minute contribution, with routine business reduced to a minimum and deferred to the end of the meeting—anything might happen. It would be worth trying.

*Those who knew* Thomas Phillips of Bloomsbury will catch echoes of him in his grandson's article "Let the Queen reign". The shade of doubt, however, that he permits to hover over the authenticity of Newton's apple is not felt in Cambridge, where an apple tree growing outside the windows of Newton's rooms in Trinity is declared to be "directly descended from the one at Newton's home, Woolsthorpe Manor, near Grantham".

*Minister* (inserting date in register of dedications): "Let me see, this is the thirteenth, isn't it?"

*Mother*: "Dear me, no, sir; only the fourth!"

## THE WIDER CIRCLE

### AUSTRALIA

*Victoria.* S. G. Poupard, 55, Spencer Street, Thornbury, has sent a cheque and a fine list of members. We recall his service with the B.M.S. and thank him for this new work on behalf of the brethren. Greetings to David Griffiths who has moved to Blackburn and to B. R. Reeves, his successor at Wangaratta. There was an excellent half-yearly assembly there lately when J. D. Williams, Secretary of the A.B.M.S., spoke on "Christian co-operation and understanding", S. Millar on "Baptist distinctives" and J. V. Paice on the need for a "more informed membership". John Knights, Secretary of the Baptist Publication Department, showed how the principles for which Baptist Churches stand are being re-examined by other denominations. The Australian Federal Triennial Assembly has just met at Melbourne with Dr. Emlyn Davies, President of the

Canadian B.U., as chief visiting speaker. A series of conferences were held on THE MIND OF CHRIST; CHRISTIAN UNITY; WORLD PEACE; TRAINING OF YOUTH; WORLD EVANGELISM and THE HOLY SPIRIT, led by outstanding Australian ministers.

We congratulate our brethren on their Centenary Assembly of the State B.U., and the stone-laying ceremony of the new Victorian Baptist Theological College. We all thrill to the amazing story of the bequest of some £150,000 (and £10,000 to Spurgeon's College) by the late Charles Hedley Sanham. It is not intended to use the capital or interest for the erection or upkeep of buildings. About £7,500 per annum will be available for training men for the ministry. The story began when Walter Sanham was converted under C. H. Spurgeon's preaching. He entered the Pastor's College, but, unhappily contracted galloping consumption and died at the age of twenty-six, leaving a widow and two young children. Mrs. Sanham and her boy, Charles, emigrated to Australia. He prospered financially and always cherished an ambition to provide a fund to help young men to train for the ministry. For most of his life he was associated with Presbyterians, but when, in February, he met with an accident he sent for the Baptist minister, the Rev. John Hopkins, to see him in hospital and set his affairs in order. He made this remarkable Will, and within a few hours he died.

Anent Dubé's recent article in the *Fraternal* on the remarkable work that has been begun in New Guinea, we learn with interest that the Western District B.U. is working out a scheme for providing a dairy herd for the Baptist Mission in the Baiyer Valley.

*New South Wales.* We welcome our first letter from L. S. Johnston, 157, McBurney Road, Cabramatta, newly appointed correspondent. We trust he will have no trouble in collecting subscriptions. Principal Emeritus G. H. Morling is back from a successful visit to the stations of the New Guinea mission field. Area Superintendent Clatworthy has appealed to Baptists to pioneer businesses in country towns and give active support to new churches. R. T. Farquhar has moved to North Canberra.

*South Australia.* Our hearts warm to a people who debated affiliation with the W.C.C. at their half-annual Assembly most charitably, voted 109 for, 111 against, and then broke out into singing "Blest be the tie that binds".

Correspondent H. Law-Davis has sent another cheery letter and a welcome cheque.

*West Australia.* The Theological College which opens in 1963 will not be residential at the outset. Principal-elect G. N. Vose held pastorates in the State from 1951 to 1959. For the last three years he has studied in the Northern Baptist Seminary, Chicago, and the State University of Iowa. Veteran W. G. Crofts, whose stalwart missionary service in India and Pakistan was cut short when his wife entered on her long, sad and ultimately fatal illness, is back on the field on a visit.

## WEST HAM CENTRAL MISSION

409, BARKING ROAD, PLAISTOW  
LONDON, E.13

My dear Brother Minister,

### Operation Macedonia

This is a letter to invite you to "come over and help us" in our Christian social service work.

Not everyone seems to be aware that the funds of the Mission's work are kept entirely separate from our church budget which is run on the usual lines of a local Baptist Church. The work of our five Homes at Marnham House Settlement, Rest-a-While, Greenwoods, Orchard House, and the Factory Chaplaincy Centre is entirely dependent on the good-will of our subscribers and brethren in the churches. Our Mission budget is in the region of £25,000 per annum of which we must raise £10,000 per annum from churches and friends.

I have recently sent a letter to the Secretaries of the Women's Meetings, Sunday Schools, and Young People's Fellowships of our churches and I would like to enlist your sympathy in this effort to raise the necessary income.

I acknowledge with a deep sense of the goodness of God the fact that our Baptist Churches are supporting us in an increasingly generous fashion. In the past few years, we have added to our list of subscribing churches hundreds of churches who had not supported us in the past, and we know that there is a wealth of interest and prayer support in the churches of our own Faith and Order.

If your people should consult you as to whether they should support our work I should be most grateful if you would say a good word for us. We realise that there is a flood of appeal letters, and that no church can be expected to help in every case. I would lovingly plead the needs of West Ham and stress the obvious fact that we do this work on behalf of the whole Denomination. If you can help us please do.

We have recently prepared a new colour filmstrip telling the story of our work in so many fields of social service, and we have prepared a manuscript to be used with the filmstrip. We are prepared to send out the filmstrip without charge hoping that wherever it is used by a Sunday School, or Women's Meeting, or a Men's Meeting or at the Prayer Meeting, then an offering would be taken for our work. If you would like this filmstrip please write to me and give me some alternative dates, and let me have as much notice as possible, as we find that bookings are very heavy.

May the blessing of God be on your own work during the coming autumn and winter.

Yours very sincerely,  
STANLEY TURL,  
*Superintendent Minister.*

---

*Personal.* Australian Baptists mourn the loss by death of F. Potter of Melbourne, whose pastorates had been in West Australia and Victoria, and F. Shiner, aged ninety, who had served for sixty years in New Zealand and three Australian States before receiving his home call at Perth. S. G. Harper, N.S.W. and F. J. Bennett, South Australia, have each been bereaved of his life partner. We commend our brethren to God's grace. J. H. Brooks, after a year's study at London Bible College, has obtained his B.D., and proceeds to the Southern Baptist Seminary, Louisville.

*Tasmania.* Friends in England were delighted to hear of the fine progress made at Devonport under the ministry of A. D. Fraser, which has led to the new Church Centre being erected.

#### NEW ZEALAND

Angus MacLeod writes that he is very impressed with the liveliness of New Zealand Baptists, and the continuing influence of L. A. North's leadership. He says "about half our churches have all-age Sunday Schools" and thinks this new movement of great value. It's grand "to see the adults studying the Bible together" before morning service. Why should not British churches experiment?

Wilson Chang of Seoul, South Korea, is studying at our New Zealand Baptist College on a scholarship awarded by the National Council of Churches and the East Asian Christian Council. He intends to work with the Salvation Army in Seoul. The College is setting up a preparatory course which does not involve students in a binding promise that they will apply to enter College. Work will be done in the applicants' own time under the supervision of a competent person appointed by the College.

Principal D. M. Himbury of Melbourne is guest speaker at the 1962 Assembly. L. P. Bryan retires from the full-time ministry. John Lo goes to the Chinese church at Kuala Lumpur; D. H. Stewart to Brooklyn, Wellington; and R. W. Phillips, of the British Sailors' Society, returns to Britain.

A. S. Metcalfe reports that he has to secure an import licence before the New Zealand Government allows him to send bulk subscriptions on a banker's draft. He had to promise that "the magazines will not be subversive, or give undue prominence to violence, cruelty, horror, sex or sadism". The Editorial Board duly take note.

#### AFRICA

Thanks to L. J. Larsen for another list, and sympathy to him that his health has been uncertain lately. Assembly will be at Port Elizabeth in October.

All-Age Sunday School idea is to be debated and the appointment of a Director of Christian Education considered.

Apologies to S. Hudson Reed, the outgoing President of S.A.B.U., for wrongly designating E. M. Darroll as President in July issue. Darroll is a past-President.

Wale Street Church, one of the oldest buildings in Cape Town, has been sold. A new church will be erected on a fresh site.

### “SCLEROSIS OF THE GIVER”

This is a phrase in an article on church finance in *The Maryland Baptist*. The article speaks of “sclerosis of the giver or hardening of the pocket book”. In Britain much attention is being given to stewardship, a number of Associations have discussed the subject and many churches are holding stewardship campaigns. The B.U. booklet entitled “Stewardship Campaigns” (6d. post free) has had a very wide sale. But stewardship is concerned with time and talents as well as possessions. And this is the time of the year when such stewardship ought to be stressed in our congregations. There are study courses which can be recommended in order that church members may be better equipped for leadership and for lay-preaching. No doubt you know that the Union organises two courses.

#### THE BAPTIST UNION CERTIFICATE IN RELIGIOUS KNOWLEDGE.

This introductory course aims to help Baptists to equip themselves for their responsibilities as church members. It covers the Old Testament Prophets, the life and teaching of Jesus Christ, the devotional life and an optional subject chosen from Christian Doctrine, Preaching and Worship, the Modern Missionary movement, Christian Education, Baptist Church organisation and administration, and Christian Citizenship. Examinations are held annually in local centres, in March.

#### THE BAPTIST UNION DIPLOMA IN RELIGIOUS KNOWLEDGE

The purpose of the Diploma is:—

- (a) to promote among Baptists an enlarged understanding of Christian Faith, the growth and life of the Church and of the Baptist Denomination.
- (b) to assist Baptists to fit themselves for Christian service of various kinds, e.g. as church officers, missionary leaders, lay preachers and lay pastors, Sunday School teachers, youth leaders, etc.
- (c) to help day school teachers to fit themselves to give religious instruction in the schools.

The course is in three parts which may be completed by spare time study spread over either two or three years. Examinations are held in May each year in centres convenient to candidates and there are correspondence courses to assist students.

Copies of the syllabus and regulations of both the Certificate and Diploma courses are obtainable from the B.U. Diploma Secretary at the Baptist Church House.

#### THE TER JUBILEE FUND.

The outstanding denominational concern for the next few months is the completion of the Ter-Jubilee Fund. There are some churches which have not yet responded as they could. But other churches, having raised the sum they promised, are now “going the second mile”. If the average of 30s. per member for the country is to be achieved, it will only be by such extra efforts on the part of many churches. It should be widely known that propaganda and administration in connection with the Ter-Jubilee appeal works out at 2 per cent of the fund. Grey Griffith and others at the beginning of the appeal thought we should need at least 5 per cent for administration and propaganda. *We* are doing our best to keep the costs down—we trust that *you* will do your best to keep the total of contributions up.

R.W.T.

THE BAPTIST CHURCH HOUSE,  
4, Southampton Row,  
W.C.1.

There have been many pastoral changes. Of one hundred and nineteen European churches in S.A.B.U. one hundred and thirteen have had their ministers less than five years. Recent changes amongst our members are N. H. Cliff to Pinelands, Cape, and T. Funnell to Moregloed, Pretoria.

P. J. Visser of St. Helena is preparing to visit Ascension Island, the cost being met out of the meagre resources of his own people.

#### NORTH AMERICA

*Canada.* Reg Panter of Glace Bay, Nova Scotia, whose ministry in Britain is remembered, was unwell last winter. We hope he is now better. Dixon A. Burns, Home Mission Superintendent in Ontario and Quebec continues his helpful work as *Fraternal* link with men in his Convention.

*U.S.A.* We have just heard from John Pitts. He is now in final and very active retirement in Fort Lauderdale, Florida, where he preaches most Sundays despite having to do so from a special chair. He has recently published a survey, "Faith Healing: Fact or Fiction".

#### BOOK REVIEWS

*Isaac Watts—Hymnographer.* Harry Escott. Independent Press. 28s. 6d.

Dr. Escott is well qualified to handle this particular subject. He is the official historian of the Congregational Union of Scotland, and his Doctorate of Philosophy was awarded by the University of Edinburgh for advanced work in Hymnology. A lifetime's interest in Watts encouraged the extensive research behind this book, and the sub-title "A Study of the Beginnings, Development and Philosophy of the English Hymn" gives the reader some idea of the wide canvas on which the author seeks to paint his picture.

The author sets out to treat the whole body of Watts' writings in poetry and prose against the background of the liturgical experiment and hymnodical ventures of the period. The author judges Watts' first volume of verse, "Horae Lyricae", in 1706, to be the spring of and key to his entire work, and his complaint against other biographers (and therefore a major justification of his own work) is that they do not appear to have considered this early work to merit scrutiny. There is an interesting chapter on Children's Songs and Praises which shows Watts in a very human light, standing, as others had failed signally to do, at the child's own level. Another useful chapter, *Imitator or Pioneer*, concludes that the originality of Watts lies not in the content or theme, but in the shaping of his material into particular patterns.

This book is a mine of information and represents vast industry and enthusiasm, and no study of Watts and his background would be complete without reference to it. The reader, however, must be prepared to work hard at it, for it is not the easiest book to read.

E. K. H. JORDAN.

*Cry Angola.* Len Addicott. S.C.M. 6s.

This book had to be written, for the story it tells will deserve a chapter in larger histories—the histories of Portugal, of Africa, of B.M.S., of the Essex Association; and it had to be written not by a student of history but by a member of the Angola Action Group. The S.C.M. were right to turn to Len Addicott. It is an urgent book. The urgency is in the title (and apparently in the proof-reading) but even more in the events it records and the style of presentation. Here is a hint that the Church speaks most effectively, not in resolutions and pronouncements, but with the prophetic voice and sacrificial labours of “working ministers” (and how these ministers worked!) arousing the Christian conscience of the nation. The dedication is to the memory of Ingli James. Len is one of Ingli’s boys, and he has inherited not only the prophet’s mantle but a double portion of his spirit. For here in this urgent, persistent, unpolished book is not only the passion for righteousness but compassion for men.

H. D. LOGAN.

*A Centennial History of Spurgeon’s Tabernacle.* Eric W. Hayden. Clifford Frost. 9s. 6d.

This book is divided into four parts:

- I. Earliest days. The coming of Spurgeon. The first Tabernacle. The College. The Almshouses. The Orphanage. The Colportage Association. The Mission Stations.
- II. The second Tabernacle.
- III. The religious, educational and social influence on the metropolis.
- IV. The third Tabernacle.

Dr. Lloyd-Jones writes in the Foreword: “I have read this book with great pleasure. It is a masterpiece of compression, presenting us with all the salient features in connection with the work that God enabled His great servant and his successors to perform.”

J. R. EDWARDS.

*Studia Liturgica.* Postbus 2, Nieuwendam, Holland.

The first Number of this new Ecumenical Quarterly for Liturgical Research and Renewal, a pledge of good things to come, appeared in March, 1962. Here at last is an international review wherein people of all Churches can meet one another in conversation about Worship. It is therefore to be warmly welcomed, and its editor, Pastor Wiebe Vos of the Netherlands Reformed Church, is to be congratulated. Subscriptions will not be accepted through booksellers, but payment (the rate is 13 Dutch florins a year, which works out at well under 30s.) can easily be made through a bank. The publishers wish to be in personal contact with all readers, whom they invite to comment on each other’s papers. It is proposed to study some main themes through the pages of this periodical for as long as three years. The first such subject to be launched is Christian Initiation: there is a substantial paper by John Heron of the Church of Scotland and a prophetic Baptist comment by Donald Hudson.

MAURICE F. WILLIAMS.